VOL. XX. NO. 11.

# THE American Missionary.

"TO THE POOR THE GOSPEL IS PREACHED."

NOVEMBER, 1876.

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# American Missionary

VOL. XX. NOVEMBER, 1876. No. 11.

## AMERICAN MISSIONARY ASSOCIATION.

### DEATH OF REV. GEO WHIPPLE, D. D.

The heaviest bereavement that has ever fallen upon the American Missionary Association came to it on Friday, Oct. 6th, in the death of Rev. Geo. Whipple, D.D., its senior Secretary. Since the organization of the Association, five of its Presidents have in succession died. These officers, highly valued by the Association, and greatly honored in other walks of life, were not, however, immediatetly connected with the management of its work; but Mr. Whipple always had direct responsibility as its Secretary. For some years he shared the duties of administration with Mr. Lewis Tappan, to whom, under God, the Association mainly owes its existence and organization, but the weight of years led Mr. Tappan at length to resign his position as Treasurer, and in 1873 he died. Of the other heroic men associated with Mr. Whipple in the early and dark days of the anti-slavery struggle and of the Association's history, some have fallen in death, others have retired from active service, but he has stood through all these years in the steady discharge of duty until the last sickness gave the warning that the time of his release had also come.

Mr. Whipple was born at Albany, N. Y., June 4th, 1805. He pursued his studies for a while at Oneida Institute, N. Y., then at Lane Seminary under Dr. Lyman Beecher, and was one of the class of young men that left that institution on account of the action of its Board of Trustees denying the right of free speech. He with most of the class soon went to Oberlin, where they pursued their theological studies under Professors Finney and Morgan. Mr. Whipple graduated in 1836 and was ordained, but never entered the pastoral office. He was appointed tutor in Oberlin, and soon afterwards Professor of Mathematics. This professorship was peculiarly suited to his tastes and habits of study, and he was eminently successful, but his influence was not confined to the class-room. One of the older professors has often remarked to the writer of this article, that in faculty meetings, this young professor would frequently, after others had spoken, give his own views modestly and yet so clearly, putting the subject in so new a light, as to reverse the decision foreshadowed in the remarks of all who preceded him.

His practical and business capacity is attested in the edifice of the First Church in Oberlin, so economically and yet so well built, largely owing to his constant care and supervision as one of the building committee. Mr. Whipple was married, April 2d, 1840, to a daughter of Hon. Ezekiel Webster.

At the close of the year 1846, Mr. Whipple entered upon his duties as Corresponding Secretary of the American Missionary Association, then recently formed. He was in the forty-second year of his age, in the full vigor of his manhood, and he devoted his whole energies to his new position with a success that is well known by the results, but with a faithfulness and spirit of self-sacrifice that few outside of his office ever knew. In those days the resources of the Association were quite limited and came mainly from those who were poor in this world's goods. His salary was very small, and he did not feel at liberty to employ adequate assistance. In the outer room of the office there yet stands a long table on which Mr. Whipple was then accustomed to write, often continuing his work till one or two o'clock at night, then wrapping himself in a blanket, he would sleep on the table till four or five o'clock in the morning, and then spring from it to resume his writing. The toil and care of his position at length impaired his health, and in 1858 he took a short trip to Europe to recruit his health, and to acquire information respecting missions in Africa, and the best mode of extending them. Through the whole course of his thirty years' duties as Secretary, he labored with unceasing diligence. He was a model of punctuality in the regularity of his office hours, and his vigilance and supervision extended to all parts of the work of the Association. He seldom took any time for vacation or relaxation, and even in the hours of conference and consultation, he soon became restless if the discussions wandered in the least from the point immediatelyin hand.

Mr. Whipple's character was so well rounded that it is difficult to single out peculiar traits, yet a sound judgment—a judicial cast of mind—was perhaps the most marked feature. He was not apt to make suggestions of new plans, but he was always ready to consider them when proposed, and in their consideration he was not content with a superficial or second hand view of the case. He examined the papers himself, and always if time permitted, verified the accuracy of the figures by recasting them with his own hand. Perhaps it might be said that he was not quick in reaching his conclusion—certainly he was not hasty—but when his opinion was fully made up, his associates were accustomed to value it as highly as that of any man living. If Mr. Whipple had entered the profession of law, he would have adorned the bench in the highest courts of the land; if he had given himself to politics, he would have been fitted for a senator: but it is certain that he would never have *sought* either position. The place must have sought him, not he the place.

This judicial feature of his character fitted him peculiarly to represent the Association in its intercourse with the officers of Government, in its relations to the Freedmen and to the Indian tribes. We have reason to know that he commanded the esteem of all the officers—military and civil—with whom he was thus brought into contact, and that he had a great weight of influence with them.

He was very conscientious—not morbidly but practically. He seemed ever to respect the rights of others, in small as well as great things, and it is doubtful if the man lives who feels that Mr. Whipple ever intended to injure him in any way. The rights of the poor slave were espoused by him when worldly considerations would have told him to "pass by on the other side." Nor was he narrow

in his sympathies. He was interested in all classes of men, and in all who sought to benefit man or extend the Redeemer's kingdom.

In his religious life he was not demonstrative. He was, while in health, little accustomed to the expression of his personal feelings, and it would have been almost impossible for him, especially under the depressing nature of his disease, to have poured forth his heart in the glowing words uttered by his beloved friend, Edward P. Smith, in the hour of death. But this only illustrates the varied characters of the equally consecrated children of the Heavenly Father. It is pleasant for the friends of both these brethren to believe that they are equally welcomed and rejoicing together in the better land. "In their death they were not divided." Those who knew Mr. Whipple most intimately had the highest esteem for his piety and his ripe and well developed Christian character. His humility, his profound reverence for God, his quiet and calm trust in His promises, and love, and the full consecration of all he had and could do to the Master's service were some of the lineaments of that character. His was a busy life. He rests from his labors, and his works do follow him.

Mr. Whipple was seriously ill for nearly three months before his death. He was stricken down on one of those unusually hot days in July, overcome by heat and toil, with symptoms resembling sunstroke. His remarkably fine constitution resisted for a long time, but he never rallied from the attack, and at length the powers of nature gave way, and he died with little suffering, and in the calm and assured hope in the mercy of the Divine Redeemer.

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## CHRISTIAN HEROES IN AFRICA.

Modern Africa has its record of the heroic struggles of Christian missionaries. Their apostolic labors and successes have been chronicled in Heaven, though often unheralded in earth. Men of highest culture and deepest consecration have gone thither from all Christian lands—from England, Scotland, Germany, Switzerland and America. They have toiled and triumphed, whether living or dying, and, while many have fallen, the success of their labors is attested in the founding of many Christian churches and schools, and in a promising civilization begun in different parts of the continent.

Portions of Africa are as healthy as America, but, over the larger part, malaria reigns unchecked, and joins hand in hand with heathen barbarism in disputing every inch of ground with the missionary of the Cross. Western Africa is the special home of this malarial foe, yet even here, while some have died, others have labored with success for many years. Of forty-nine missionaries sent thither by the American Missionary Association, sixteen have died in the field and thirteen returned within a year on account of ill health; but on the other hand, one of its missionaries has remained twenty-four years, one nineteen and two others seventeen years, with occasional respite of return to America: and one remained twelve consecutive years, and two others five. This, indeed, is a sad record, but is far better, we think, than most people in America imagine. The untimely death of our dear brother, Rev. E. P. Smith, adds another discouraging shadow to the dark background, yet even he, as well as many of the other workers, went at a disadvantageous season, and toiled too incessantly. One great danger attending the efforts of nearly all our missionaries in Africa has been a zeal which has driven them to excessive toil, pressed as they were by the great desire to accomplish the work so near their hearts.

We believe that, to-day, a white man of good constitution, not liable to malarial attacks, between thirty and forty years old, gifted with a moderation that would not lead him beyond his strength, could go there to labor with the prospect of long life and great usefulness. Some acclimation would be inevitable; but with proper precautions it might be passed through as safely as in any malarial fever in this country.

In the proposed reconstruction of our Mendi Mission in Africa, the American Missionary Association must secure the services of such a man. Who will volunteer to go forth? We should expect to be very careful and severe in scrutinizing his health, his mental and spiritual gifts, and we should not hesitate at all to reject any applicant, for his sake as well as ours, who should fail of the requisite qualifications. We believe Providence calls for the man, and we shall be ready to receive him and send him forth.

We have spoken of a white man, but we should be far more ready to receive a colored man of similar qualifications as the leader of the force we propose to send thither. In addition to this leader, we desire the services of three colored men and their wives to accompany him. These men must be qualified to teach or to preach, and must possess all the requisitions of health and heart for the work in Africa. We hope to find these men and to send them out at the beginning of the next dry season.

But still the refrain comes to us of Africa's deadly climate, and a deeper tone is added by the death of Mr. Smith; yet is it the way of heroes to shrink from the front of the battle because death is there? In our armies in the dark days of the rebellion, the fall of a leader discouraged no one. Others sprang forward to take his place, and when the rank and file were mowed down, the North wept her honored dead, but sent other sons to take their places. When the Christian martyrs sunk in death at the stake or in the arena of blood, it was but the signal for the bolder avowal of Christ, and a fresh marshalling of those ready to peril their lives for His sake. In the battle-field, the thought was not of danger, but of victory. The field must be won and the nation saved. In the heroic martyr age, the thought was not of the fagot or of the fang of the wild beast, but that the world must be conquered by the Cross. And now in this case, Africa must be won to the Saviour. *It will be won.* The danger must be met. The climate must be braved. There can be no delay till commerce or civilization has drained these swamps or cleared the jungle. Christianity must take the lead, and as the co-worker with civilization, must bring religion, health, and the new life to Africa.

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### THE GRAVE OF REV. E. P. SMITH.

Rev. Alexander Ross of the Presbyterian Mission at Old Calabar, on the Western coast of Africa, writes of the last resting-place of the remains of dear Bro. Smith, which were brought by the officers of the Steamship Ambrig to the mission for burial on the 16th of June last. "The grave is situated on the left bank of the river, on the declivity of the Mission Hill, overlooking Duke Town and the river with its steamers, vessels and hulks, and is within two hundred yards of the church and Mission House."

The funeral service was conducted by the Rev. Mr. Ross and other missionaries in the mission church, and was attended by a large number of natives, and many Europeans, including the officers and crew of the steamer, from which

on the day previous his spirit had passed so gloriously and triumphantly to the Heavenly rest.

Even in that dark land, there was the church bell to toll, the Scriptures could be read, and "Asleep in Jesus" sung at his burial.

Bye and bye when the trumpet shall sound and the dead are raised up, a better resurrection shall await those who are called up from the lonely places of earth, where they fell in some grand labor of sacrifice.

---

Our missionaries and teachers have once more returned to the South. A broad and inviting field opens before them. Sowing and harvesting come near together; but there are hindrances; not so much in the race differences or political strifes—though these are great obstacles—as in the poverty of the colored people, and of this Association. The poor Freedmen cannot keep their children in school, nor can they build school houses and churches and support ministers, and the Association is not able to aid them adequately. Great enlargement is needed, but both they and we must do what we can, waiting for the means to do more. But alas! what opportunities pass, never to return!

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Our Methodist friends are energetic in whatever they attempt. In regard to the work among the Freedmen the *Christian Advocate* says:

"There never was a moment when this cause appealed so strongly to Christian benevolence. Here are millions who can neither read the word of God nor a contract with their fellowmen. Persecutions of untold horror are driving them to madness, and Romanism is preparing to draw them into its fold from every hamlet."

The indispensible necessity of schools in the elevation of the Freedmen is thus strongly put in the last annual report of the "Freedmen's Aid Society of the M.E. Church:

"Our mission work in the South could not have been planted, and can not be sustained, without our schools; and we must liberally sustain this educational work among the poor freedmen of the South, or prove recreant to the highest obligations of humanity, and incur the displeasure of God."

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We trust that when these pages reach our readers, the yellow-fever will have passed away from the South. The scourge has been terrible in Savannah, Ga. One of our colored ministers writes, "You could go along the street, and hear the people cry, 'Lord, have mercy on me. Lord, save me.'"

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Our missionary in Savannah, Rev. R. F. Markham, had come North on his vacation before the breaking out of the fever, but his place has been supplied by the services of Rev. Joseph E. Smith, a graduate of Atlanta, who although sick himself a part of the time, has been of great service to the afflicted people. Mr. Smith reports that some deaths have occurred among the membership of our little colored churches, and that the audiences have been small. Schools will not open quite as early as usual and the churches will find their members somewhat scattered.

A gentleman in the North, warmly interested in our work has occasionally sent some copies of the "American Missionary" to a friend in the South, who, though born in the North had become a Southerner by adoption, and was a Colonel in the Confederate army. The Northern gentlemen sends us a letter he recently received from his friend in the South, We make some extracts referring to the "Missionary," indicating appreciation of our work and of the views of our Magazine, which is greatly encouraging.

"I thank you for the pamphlets, and will here take occasion to say that in my judgment your Missionary Society will do *much good* to the *Freedmen of the South*, and through them you will reach Africa by the direct road. I have read with pleasure both numbers, and I find the grand object to be to educate and Christianize colored people. I do not see any politics in either number, but sound common sense. One writer states just the truth by saying that the whites have some rights in this question of government. When such heads and hearts are at work, you will find co-laborers in all of our Southern States. . . . I would suggest that the 'American Missionary' should be circulated by your Society among our people. . . . God speed your work of love and keep the colored race from *Catholicism* and *Barbarism*."

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Under the heading, THE PRESS, in another part of the "Missionary" will be found some very able papers written by men whose opinions our readers have learned to value. We hope that these timely articles, and others like them, which are finding their way into the leading religious journals, will produce their legitimate and much needed result—the re-awakening of the people of the North to their paramount duty towards the unlettered Freedmen of the South. We ask a careful reading of the articles we copy to-day.

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The *Advance*, in speaking of the work of the American Missionary Association, makes this forcible statement :

"If the entire cost of the political campaign and the necessary military occupation of the South could be turned into the treasury of the American Missionary Association, ten years would show a thousand times more improvement in Southern society than it is possible for merely political or military influence to effect. Christian education alone can regenerate it."

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We are very desirous of making up some files of our Annual Reports. Our friends having those they can spare, dating since 1860 will greatly oblige us by sending them to this office. Especially do we need a few numbers for the years 1867, 1870, 1872, 1873, 1874 and 1875.

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The appearance of a few of the Hampton Singers (most of whom are studying or teaching) as singers advertised as the "*Virginia Choristers, the original Hampton Colored Students*," has called out a card from the Faculty and Trustees of the Hampton Institute, of Virginia, disapproving of the use of the title and reputation of the "Hampton Singers" for personal ends; denying that the original singing company is out, and stating their belief that the few singers in the above named company are misguided, and to be pitied rather than blamed. The authorities at Hampton have no confidence in its management, and feel that it has no claim upon the friends of Negro progress, and trust that this will be the last of the repeated efforts to make gain out of laurels well-earned in the cause of Christian education.

# FREEDMEN.

## AN ENCOURAGING REMINISCENCE.

BY REV. JOHN G. FEE, BEREA, KY.

By many of our readers—especially the older ones—the facts given below by Bro. Fee will possess great interest, as showing that the seed sown on slave soil amid discouragements and persecutions has not been lost, but has yielded its fruit steadily "in troublous times" and is now ready, with proper culture, to yield still greater harvests.

I am now on my way home from Bethesda Church, near to Germantown, Bracken Co., Ky. You, and some of your readers, will remember that this was one of my fields of labor in 1849, and that at that time a small church was organized there, whose simple basis was: Manifested faith in the Lord Jesus Christ as the Saviour from sin. This, to their minds, forbade fellowship with those who persisted in slaveholding. This the church publicly avowed.

In the year 1851, the church erected a neat church edifice—a good brick building. In the center of the front end of the building and above the doorway is a white marble slab, on which are engraved the words, FREE CHURCH OF CHRIST, 1851. The word FREE was designed to indicate the fact, that the church bore its testimony for the freedom of all men, and that the pews in that house were really and practically free to all men, irrespective of color. It was then predicted that not one brick would be left standing on another. The house yet stands, neatly arranged within, and with a new roof.

On last Sabbath it would not hold the people who gathered to hear a funeral discourse, in reference to the death of the man who placed that white stone in the front of the building, John D. Gregg. He was the first male member—was preceded by his sister Elizabeth Hamilton. Two of the sons of John D. Gregg were students at Oberlin, Ohio, another was a "home guard" and was killed during the war. Two daughters graduated at Oberlin, Ohio, and the youngest son recently graduated at Berea College, Ky. Others who were connected with the school and church there have gone to Ohio, Indiana, Illinois, Iowa and Missouri, and yet there are enough left to make one of the most interesting and promising communities in the State; indeed, there are few in any State more hopeful. They have an excellent school building, and in the church-house a good Sabbath-school; and yet they have had no regular pastor since 1859—only occasional supplies. A faithful minister could there build up an excellent church.

Time and the power of truth has wrought a great change in that community. The Presbyterian minister, who preaches to a church about two miles from Bethesda, was present at the afternoon service last Sabbath, and closed the exercises with an earnest prayer for myself, the church there, and the people. Two evenings previous to that, the pastor of the Christian (Disciple) Church in Germantown closed a service in like manner. On the preceding Sabbath, I preached in his church to a very large and attentive audience.

I refer to these facts, because I know many of your readers will be pleased to hear something about the fields they helped to cultivate in years past. Bread cast upon the waters will be seen many days hence. The Lord be praised.

## PRACTICAL SLAVERY RESTORED.

Under this heading the "*American Citizen*" of Lexington, Ky. utters some very strong, and, as we fear, truthful language. As this paper is edited by colored men, its utterances are to be taken as representing the feelings and apprehensions of the more intelligent of the race. We copy extracts from the article:

It must be remembered that it has only been a little more than a decade since

the colored people became freemen, and that ten years is far too short a period for them to have acquired sufficient intelligence and wealth to destroy or even neutralize the effects of a race prejudice of more than two hundred years' growth, and for this reason, if no other, the General Government, since it has given him the ballot, should protect him in exercising it. To bring about a desirable state of things will require time on the part of the black man, and for such a consummation the white race should exercise a great deal of patience and forbearance as they formerly sowed the wind, and are now reaping the whirlwind. That the colored people are financially and intellectually too poverty-stricken to withstand the chicanery of the shrewd, selfish, over-reaching disposition of the white race in their treatment in this country, of both the Indian and negro races, is a fact that can not be denied. Five millions of people, surrounded by a hostile class thrice as numerous and vastly their superiors in wealth and intellect, find themselves in a precarious condition since the pent up passions of a race prejudice of nearly three centuries' standing are being gradually turned loose upon them, threatening them with political and physical death. * * *

Even the Northern people have become indifferent to the condition of the negro, and few even among the Puritans are demanding that the "damned spots" shall "out" the "bloody shirt" at their bidding.

Thousands of negroes can be butchered on American soil for their politcal opinions and to demand a redress for their grievances only excites derision in all parts of the country, when the death of one American citizen upon a foreign shore would call forth all the power of the Government to repair the injury and repel such an insult to the American flag. We take no pleasure in the recital of these facts that portend danger to the black race and shame to the American name. To no class of people would the cessation of hostilities for political opinion be more gratifying than to the colored people, who have steadily extended the olive branch to their white brethren and sought to make political affiliations honorable alike to both classes and secure peace in the South.

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# CHINESE IN AMERICA.

## "CALIFORNIA CHINESE MISSION."

**Auxiliary to the American Missionary Association.**

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**Clippings from the forth-coming "First Annual Report of the California Chinese Mission."**

The following statistical table gives such among the many facts respecting our schools, as can be readily expressed in that way:

| Names of Schools. | Sustained during how many months of the year. | Names of Teachers. August, 1876. | Average attendance for the year. | Average attendance for August. | Total Number enrolled during the year ending Aug. 31, 1876. | Profess to have ceased from idol worship. | Give evidence of conversion. |
|---|---|---|---|---|---|---|---|
| Antioch | 1 | Closed | 7 | | 17 | | |
| *Eureka | 3 | Mrs. E. A. Wording | 10 | 14 | 22 | 1 | |
| Los Angeles | 9 | Transferred to Presbyterian Board | 18 | | 64 | | |
| Oakland | 12 | Rev. W. L. Jones; Mrs. M. W. Corfield; Fung Affoo | 68 | 60 | 385 | 20 | 20 |
| Oroville | 4 | Temporarily closed | 19 | | 39 | | |
| Petaluma | 2 | Miss Jennie Anthony | 11 | 13 | 42 | | |
| Sacramento | 12 | Mrs. S. Denton | 20 | 24 | 98 | 1 | 1 |
| San Fran.: Central | 12 | S. Hackley; Mr. & Mrs. D. M. Bokee; Wong Sam | 83 | 94 | 368 | 21 | 21 |
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| San Leandro | 2 | Rev. T. M. Oviatt and family | 17 | 18 | 30 | 20 | 12 |
| Santa Barbara | 12 | B. B. Williams | 14 | 15 | 73 | 21 | 6 |
| *Stockton | 11 | Mrs. Maria C. Brown | 19 | 15 | 67 | 3 | |
| | | Total | 340 | 304 | 1536 | 119 | 89 |

*From these schools the report is for July instead of August.

Notes. 1. The schools at Los Angeles and San Leandro have been sustained during the entire year, but were under the care of this Mission, during only the period specified.

2. The number of those who *profess* to have ceased from idolatry is doubtless considerably larger than is here reported. The number whose confidence in idol worship is shaken and almost overthrown, is doubtless many times larger than that given in this report. But it is the opinion of our most experienced teachers, that seldom, if ever, do our pupils cut themselves off from idolatry altogether, until they are truly converted to a better faith.

3. The last two columns contain the numbers given in the *August* reports. The total number of those who have given evidence of conversion in connection with our schools, is not less than 115. But many of these, in any *single* month are so situated, through absence or otherwise, as not to be able to attend the schools.

The total number of teachers employed for the whole or a part of the year is 32. The average number for any one month about 17.

The total resources of the Mission have been (in coin) $5,320.40. Of this amount, $1,406.05 were contributed directly to the treasury of the auxiliary. The amount contributed by the churches of California is $741.95, precisely double that of the preceding year. This is the third year in which this doubling process has gone on. If it can continue for about four years to come, we shall have means adequate to the work we find to do. From private subscriptions in California $551 01 were received.

The disbursements were as follows: salaries, $4,298.85; rents, $1,132; incidentals, (traveling, printing report, &c., repairs, fuel and lights, &c, &c.,) $456.15. Total, $5,887. Would it be easy to find a missionary work as broad and as richly remunerative as this, conducted at less cost? Especially considering that poverty compels us to carry so heavy a load of rent?

### LETTER FROM FUNG AFFOO.

Mr. Pond sends this letter from Fung Affoo. It shows the tact of this converted Chinese in awakening an interest in the prayer-meeting—a good lesson to some others.

OAKLAND, CAL., Sept. 25, 1876.

REV. MR. POND:—The Wednesday evening prayer-meeting of the 6th inst. was not so well attended as usual; only sixteen persons were present, the smallest number we have ever had. I told the teachers in the evening school how the meeting was, and consulted with them what could best be done. At the next meeting, the 13th inst., Mr. Jones came and spoke very pleasantly to the people; about twenty five were present. At the close of the meeting, I told them what I would do on the next meeting. I told the school also on the evening before the last meeting came. About forty persons came last Wednesday evening. The first fourteen verses in the 22d chapter of St. Matthew were read to them. They all had the Bible. After explaining to them in Chinese, I asked them to read the verses again in concert after me three times. Then I asked them again if any one did not understand some hard words in what they read, they might ask me, so they did. After answering them all, I told them what that parable meant. I told them that God is the king, we are the guests, the Gospel is the invitation, if we don't put on the "wedding garment" and go to him, it is our fault. I will do in this way hereafter, until some better plan be had. Yours truly,

FUNG AFFOO.

# INDIANS.

### LAKE SUPERIOR AGENCY.

*From I. L. Mahan, Agent.*

My agency is made up of seven different reservations, three in Minnesota, to wit: Grand Portage, Fond Du Lac and Bois Forte; four in Wisconsin, to wit: Red Cliff, Bad River, Lac du Flambeau and Lac Courte d'Oreille. These reserves are widely separated. To visit all of them from the office at Red Cliff would require a distance to be traveled of at least two thousand miles, stretching from the middle of Wisconsin to the Canadian line on Lake Superior. The Grand Portage reservation is only accessible by the Lake during navigation. The Bois Forte reservation can only be reached during the winter, and then forty or fifty miles must be made on snow-shoes or by dog-trains.

The Indians of the Lac Du Flambeau reservation number about 700, and are usually met during the fall on the line of the Wisconsin Central Railroad, and such supplies as can be furnished distributed to them. These Indians have made no progress in civilization. They roam through the country, trapping, fishing and hunting. No missionary has ever raised his voice within a hundred miles of their camp fires. They are too far off to be reached by the agent with any degree of satisfaction; without funds sufficient to locate employés upon this reservation, it is useless to attempt anything for them. That there are good men and women belonging to these Flambeau bands cannot be denied. The following is taken from my report just after making these Indians a visit. "The Indians are extremely anxious to have their reserve improved. They expressed themselves as willing to do without clothing, blankets, &c., if they could have a school-house and teacher. It is a sad feature of my work, that I am not able to meet all the demands made upon me for teachers, farmers, &c. I enrolled a band of twenty-two

men, who had worked faithfully the most of the past year in civilized pursuits. One of them had built a house himself, and had furnished it as white men's houses are furnished. He had a bedstead, cups and saucers, plates, knives, forks and spoons, and a No. 8 cook-stove, which he purchased at Steven's Point, shipped via railroad to Worcester, thence by stage to the Flambeau River, where he took it upon his back and carried it thirty miles to his house. Stop a moment and think. What does all this indicate? Should not an abundance of encouragement be given such enthusiasm? This Indian should be rewarded by pork and flour enough to support himself and family while he clears at least ten acres of land, but I have no funds, my hands are tied. And this is not the only instance; many such come before me almost daily. An old man on the Fond Du Lac reserve has a birch bark wigwam, in which he has a No. 8 cook-stove. I asked him why he did not build a house for the stove. He answered that he did not know how. He was abundantly able, but he had no one to go before to direct him—and people, good meaning people, ask me why I don't help such. My answer is, 'no funds.'"

Again from my report after my visit to the Lac Courte d'Oreille bands I copy, "Two things were noticeable. First, the cleanly appearance of all the Indians. I saw no sights from which to turn with disgust, as upon former visits, and I could not but remark this change. Three years ago when I first visited these bands, I found them dirty, ragged and filthy, lazy and ignorant, in a degree beyond anything I had ever imagined. Their blankets, clothing and hair were perfectly alive with vermin, and they had the wood lands covered with birch bark wigwams. To-day I find them generally dressed in civilized costume, their hair combed, and their faces and clean white shirts showing that some one has taught them the use of soap and water. The absence of the birch bark wigwams assures me that many have taken advantage of the teachings of Mr. and Mrs. Holt, and built houses in which to live and entertain their friends. Then, again, I was not in fear of losing my life as upon former visits. The Indians were gentle in their demands. They spoke and acted reasonably. They have grievances that would make white men mad, yet they trust the Great Father. I never had a more agreeable visit with any of my Indians. They seemed pleased to have the surveyor among them, with a prospect of getting their 80s. Some seven or eight houses are in course of erection, but owing to want of funds the work has been suspended. One hundred and fifty houses should be built upon this reserve the coming year. Now, when you think that a band of some thirteen hundred lazy, indolent Indians have been turned into fine-looking, clean and industrious, let me say, citizens of the United States within three years, at an expenditure of some $25,000, and we have something to rejoice over.

The school is prosperous. I attended one morning, and Mrs. Crocker passed the several classes before me in review with very satisfactory results. She is certainly the right person in the right place. The children seem to respect, honor, and really love her. Now all this has been done under the most trying circumstances.

*Civilized bands*, of whom the Red Cliff stands first, have made application for 80s, and the four sections of the original reserve have been divided, surveyed, and most of the land has been applied for, under the provisions of the treaty of 1854.

The Bad River bands are progressing slowly. The want of funds to assist them this year has been a great drawback. They accepted their 80s last year, in hopes the Government would

assist them in clearing land and building houses. The young men have become weary and disheartened at not receiving help. Those who planted this year have fine prospects. Many families will have potatoes to sell, after providing for their own wants, during the winter. The sugar and rice crops are failures, not more than a quarter of a harvest in either. Furs have been scarce and hard to obtain.

SCHOOLS.

One at Grand Portage, one with the Bois Forte, one with the Lac Court d'Oreille, and one with the Red Cliff bands, being the day-schools, and the manual labor and boarding-school at Odanah, have without exception been successful—that is, if day-schools can be made successful. I very much question the policy of day-schools for Indians, but under the circumstances, and living in hopes that true benevolent friends will yet come to the assistance of my people, I have kept up the day-schools; knowing that if they are permitted to dwindle away, no effort will ever be made to revive them.

## SISSETON AGENCY.

*From J. G. Hamilton, Agent.*

The Indians here have long enjoyed the benefit of the self-sacrificing labors of Rev. Dr. Riggs and others, missionaries of the American Board, and the result of their labors is now manifest in five native churches, officered by native pastors, and an aggregate membership of 395. Although the Gospel here, as elsewhere, meets hindrances, still its advance is steady, and its hold upon the hearts of these Dakota people is great, and is becoming stronger with time.

The number of Indians here is about 1,800, living on a triangular-shaped reservation, some seventy-six miles long, the apex of the triangle resting on Lake Kampeska, the present terminus of the Winona and St. Peter Railroad. Each able-bodied Indian is located on a farm of 160 acres, for which he holds a certificate of allotment, and he cannot be dispossessed of this land as long as he occupies it. The Indians have given up tent life and live in houses. Many of them have as comfortable and tidy homes as the most of frontier farmers. As no timber grows here excepting oak and other hard woods, it is not possible to furnish finishing material equal to the demand, hence many houses are covered temporarily with sod roofs. The hope of obtaining shingles, flooring, siding, &c., induces the Indians to labor diligently to acquire the credit necessary to entitle them to aid in this direction. No supplies are issued to Indians, except in return for labor performed or produce delivered. They receive credit on the books of the office at certain fixed prices for all labor done, and receive rations and such other aid as the resources of the Agency allows, every month that they have credit on the books.

The good effects of this system are seen in the number of houses occupied by Indians, built by themselves, the number of farms opened, the acres of land fenced and cultivated. And it is not unreasonable to expect that each succeeding year will show still greater improvements.

In educational matters, owing to the limited amount of funds available from the Government, we have only been able to sustain a Manual Labor School for nine months of the year, and a district school for some four months. There are five district school buildings, in as many districts, in which schools should be taught a portion of each year; but until Congress awakes to the necessity of educating Indian children, and appropriates money for this object, the buildings here must remain unoccupied.

The most encouraging work done on the reserve the past year has been the

work among the Dakota women by Mrs. Curtis, under the auspices of the Women's Board of Missions. It has been fruitful of good, and I regret to learn that Dr. Riggs has decided to abandon it through lack of mission funds. It is an open field of labor, most promising indeed, and it is most cordially commended to those who desire to see the Indians progress. Eight hundred dollars will support two laborers in this work a year; and the good that may be done can scarcely be estimated. Will it not be possible for the Association to take up and carry forward this work?

A survey of the whole work done here must be satisfactory to those who have labored among the Indians so many years. The seed has been faithfully sown, often in tears, but the fruit is now being gathered, and the churches of the land should largely increase their contributions to the support of Indian missions, to the end that the good work begun may be prosecuted vigorously until the Indian race is rendered free from superstition and savageism, through riches of grace in Christ Jesus, our Lord.

# THE PRESS.

## THE SOUTHERN QUESTION.

BY THE REV. WASHINGTON GLADDEN.

THE truth must begin to dawn upon the dullest minds that the Southern question is a serious one. Its urgency has long been felt by careful students of history and of human nature: but even among those who have proved by great sacrifices their devotion to the freedom of the Negro and the integrity of the nation there has been but a dim apprehension of the perils that now confront us.

The average American has great confidence in political remedies for disorders of all sorts, moral, social, and economical. His panacea is the ballot. The way to mend any grievance is to make a political question of it; get the parties to shy at it in their platforms and the people to "pronounce upon it" at the next election. If anything is wrong, "Go to! Let us vote upon it!" says the true American. If the wrong continues, the dose must be increased. What is needed is voting; or perhaps in obstinate cases a little more office-holding. The welfare of the nation is exactly proportioned to the quantity of the voting; its quality is a matter of less concern. The millennium will be reached (so some good people think) when every human being, white and black, male and female, old and young, shall vote as often as he eats—three times every week day and twice on Sundays.

Cherishing this lively faith in the efficacy of the ballot, many of our good Christians at the North felt that the bestowment of the suffrage upon the emancipated Negroes of the South had given to the Southern question its final answer. Not only was the bondman disenthralled; the nation was redeemed. That weapon, missile, projectile, or what not, which

> "Falls as snow-flakes on the sod,
> But executes the freedman's will
> As lightning does the will of God."

had been placed in the hands of every Southern Negro, and the victory of the right was secure. But just now it begins to be evident that it makes a difference whether the freeman's will is a good will or a bad will; that the execution of an unintelligent volition is not necessarily a boon; and that, while lightnings in the fists of Jove may be messengers of righteousness, they are not pretty playthings for Caliban or for Sambo. Not only has the enfranchisement of the Negro failed to settle the Southern question; it has added another and a bigger interrogation point. The difficulties in the way of its settlement were never more formid-

able than in this centennial year. The testimony of Mr. Redpath, recently presented to the readers of THE INDEPENDENT, shows us something of the nature of the complication. It is altogether too plain that the blacks in some portions of the South have suffered at the hands of the whites terrible violence and outrage. It is equally plain that the whites in the same places have suffered from the corruptions and extortions of Negro majorities and Negro office-holders wrongs which the people of no Northern state would quietly endure.

The ballot was given to the Negro in the expectation that it would protect him, educate him, and make him an element of strength, rather than of weakness, in the state. Neither of these results have been realized. With the ballot in his hands, he has been driven to the wall in Mississippi, where his race is in the majority; just as he will surely be in South Carolina and in Louisiana, unless Federal bayonets protect him. The ballot in his hands—a ballot which he cannot read—has not greatly stimulated him in his search for knowledge. Office and political plunder were as free to the ignorant as to the educated. Why should he trouble himself to get an education, when wealth and power were easily enough obtained without it? And, instead of adding to the strength of the state, he is at this moment the source of its greatest peril.

It is very plain, then, that political remedies are not going to cure the Southern malady. Neither by voting nor by office-holding is the Negro protected in his rights or raised in the scale of civilization. A vote is a tool in the use of which skill and wisdom may be gained by those who already possess a certain degree of knowledge and judgment; but all those who lack this modicum of intelligence will injure themselves and the state if they are permitted to handle it. An open jack-knife is an excellent thing for a boy, but not for an infant; and a very large share of those to whom the Fifteenth Amendment gave the suffrage were no better qualified to use it than a child two years old is qualified to wield an open knife. With the ballot, they have placed in office rascals who have robbed the state; and the wrath of the plundered recoils upon them with terrible effect.

Doubtless there is often mingled with the resentment of the plundered whites a much less excusable passion—a bitter and wicked race prejudice; and it is the combination of these two motives to violence which makes the problem a difficult one to manage.

The methods of solution suggested by the Senate committee will scarcely commend themselves to the judgment of the people. To put these Southern communities under martial law or to disfranchise or destroy the state governments are harsher measures than the people are ready to adopt. In some way the blacks must be protected from violence, and for this protection they must no doubt depend in some communities upon the Federal Government; but revolutionary projects are not to be thought of. The people who would not tolerate secession from the nation will hardly resort to expulsion from the nation as a political penalty.

The disfranchisement of the Negroes is equally impossible. When we took the black man into the political household we took him "for better for worse." From that contract we cannot recede. The method of reconstruction which we chose at the end of the war may not have been the wisest one; but we are committed to it and must make the best of it. To keep the peace as far as possible between the hostile races; to protect the blacks from violence at the hands of the whites; to prevent the utter overthrow of republican government in the disturbed states is about all that the Federal power can do. For the rest we must depend upon weapons that are not

carnal. THE INDEPENDENT said rightly that the only hope for the South is in "the education and Christianization of the Negro," and that this is "a slow process." So much the greater need, then, that it be pushed from this hour with all energy; so much the greater misfortune that it has been prosecuted hitherto with so little vigor. The South is now, and has been for the past twelve years, the objective point upon which patriotism, philanthropy, and religion ought to have concentrated their forces. There is more to be lost or won upon that field for God and humanity than anywhere else in the world. And yet there are hundreds of thousands of professing Christians who never give a dollar in aid of educational and missionary work in the South; thousands of churches in which no collections are ever taken for this purpose; and multitudes of really benevolent persons who give ten times as much in behalf of Madagascar and Abyssinia as they do in behalf of Mississippi and South Carolina. The lurid light that is thrown upon the Southern question by Hamburg massacres and Senate reports ought to make it plain to all good Christians that a work of immense importance is waiting to be done at the South; that it cannot be accomplished by political methods, but must be carried on by moral and spiritual agencies; and that what is done ought to be done quickly.

*Independent.*

## CHURCH PHILANTHROPY AND ITS PRESENT OPPORTUNITIES.

FOURTH PAPER.

BY REV. L. T. TOWNSEND, D D, BOSTON.

(ABRIDGED)

* * * So likewise the African race-lines, extending into the West India Islands, on into South America, and over the entire continent of Africa, cannot fail to awaken the deepest interest in every contemplative mind; for the finger of God seems directing these American ex-slaves, in harmony with his sublime methods of procedure, to go with the gospel to the one hundred and eighty millions of their scattered race. Heretofore, the salvation of Africa has been the most difficult problem in missionary calculation and effort. During the last century and a half there have been noble and heroic attempts to Christianize that continent, but failure after failure, with the apparently fruitless sacrifice of scores of true and devoted men, have been the painful results. The history of the disastrous attempt to carry the gospel to Africa in 1841, and in 1861, under the patronage of the British Government, with every appliance that wealth, learning and piety could provide, should be carefully studied in these times, when a reconstruction of missionary movements and efforts seems inevitable.

But, if we mistake not, this difficult problem is also in process of self-solution. Africa as well as China is to be redeemed by her own sons. Ten thousand scholars are now under training in the Southern States for this ultimate object. Christian people who have contributed to the freedmen have thought they were merely aiding in relieving the physical wants of an unfortunate people. Grander than this is God's design; he is planning that these thousands of young men and women, who are at school in this republic, breathing more and more the atmosphere of its Christian civilization, recognizing more and more their ordained mission, shall at length receive the spirit of his inspiration, and go forth "by twos" and by hundreds, with the sublimest attempts, and, prospectively, the grandest achievements in the history of Christian evangelization. We sometimes wish we could reach the ear of every colored man in the South. We would say to him: "O brother, God now designs that you shall save your race!" We would tell him that all history proves that the regener-

ator of a people must ultimately arise from the people regenerated. Moses was not an Egyptian, but an Israelite; Confucius was not a Chaldean, but a Chinaman; Zoroaster was not an Assyrian, but a Persian; Sakya Muni was not a Babylonian, but a Hindoo; so also Mohammed was an Arabian; Luther a German; Wesley an Englishman, and the Lord Jesus was a *man*, though God. No angel nor archangel could have wrought the regeneration of the human race. * * *

There can be no question that the church is called to aid in preparing these people to comprehend an idea which, as yet, owing to their years of servitude in the one case, and of idolatry and savage-hood in the others, is above their reach. Before this African, or Chinese, or Indian Moses shall arise, he *must be taken into the king's family*, and be taught, as was that Jewish lawgiver, in all the arts and sciences of the land in which he had been a bondman. Before this African, or modern Chinese, or Indian Confucius shall arise, he must be taught, until he embodies in himself the moral and civil codes of the land of his adoption, and until he is the representation of our national wisdom, whose words, reduced to maxims and laws, shall hold sway over the millions of his people as he helps them on from barbarism to Christian civilization. Before this African, or Chinese, or Indian Martin Luther shall arise, he must be a certified master in the most distinguished universities of the republic, and must also be aided in planting his feet upon the fundamental doctrine of the Christian Church, *justification by faith alone*. Before this African, or Chinese, or Indian John Wesley shall arise, he must be able to stand with the leading scholars of the land of his birth, and must be of that "company of men having the form, and seeking the *power*, of godliness."

Indeed, can anything be clearer than this, that it is the imperative and inevitable duty of the Christian Church to hasten its aid in laying these broad and liberal foundations for the redemption especially of the African and Chinese people at the hands of these whom Providence has placed at our doors? Must not the church sow the divine seed which is to elevate and Christianize the freedmen and, *through them*, their kindred in the West India Islands, in South America, and throughout the African continent; and the Chinese immigrants, and through them the millions of the Chinese empire? With such possibilities actualizing while we contemplate them; with such direct and indirect opportunities opening and closing their doors while we stand before them; with the calls of Providence sounding in our ears with a majesty never before surpassen, even if equaled, and with this rare privilege of evoking from these masses their regenerators; is not the indolence and indifference of the church of Christ astounding?

God would have this incomprehensively sublime work done, and Christian people are hesitating; they who are by divine appointment and by divine ordination the salt of the earth and the light of the world, the servants to gather in the destitute to the feast, and the branches which must bear the fruit of the Christ-vine, are more than half-asleep. With such opportunities unimproved, with such a mission, commanded by Jehovah, yet unfulfilled, is it a matter of wonder that our costly and elegant houses of worship in the North seem cursed of heaven, in which religion lies before the altar voiceless and dead? We do not hesitate to say that the apathy of many of our churches respecting this home work is one of the most startling evidences of either a fatal blindness to properly apprehend the sublime issues pending, or else of a coldness indicating that the spirit of Christ no longer burns upon their altars.

*Congregationalist.*

## THE OLD ENTHUSIASM NEEDED.

The condition of the colored people in the South is more and more bringing out the fact that the abatement of Northern interest and help in their universal education has been fraught with disastrous results. Now more than ever is there the call to aid the educational efforts of such an organization as the American Missionary Association. The latter is doing more than Congress to rightly reconstruct the South. Quietly pursuing its work, its aim has been to make the negro an intelligent man. It has planted schools everywhere in the South that its funds would permit and opportunity offered. More and better still, it has established the most efficient normal schools to be found in our Southern country, and is raising from among the colored people those who will be prepared to meet the call for district school teachers among their own race. The most peaceful portions of the South to-day are those in which schools for the blacks have been longest and most successfully carried on. Had the work of establishing schools been pushed more earnestly, and the means been forthcoming, there would have been a healthier condition of things throughout the South. The American Missionary Association has deserved well of the people, and needs to-day only the old time enthusiasm and generous support to make it still the most effective agency to improve and make industrious and intelligent citizens of the colored men, that anywhere exists. Its educational work is the only true solution of the political and sectional antagonisms now disturbing the public peace in so many of the former slave states.—*Norwich Bulletin.*

## MONEY IN MISSIONS.

Rev. Arthur Smith, of Tientsin, China, writing to the *Advance* gives utterance to some important truths—a portion of which we copy

### BUSINESS PRINCIPLES.

But now that the foundations are substantially laid, the strictest business principles demand expansion, and not retrenchment.

In order to do this, it is vital that the income of the societies should be subject to no serious fluctuations. A mill whose wheel is turned by a mountain stream which is liable to be dry several months of every year, can never be depended upon for grist, whatever may be the abilities of the miller, the quality of the mill stones, or the grade of his wheat. A church whose domestic contributions vary from thirty to fifty per cent. can never be secure in enlarging its operations, that it may not be stranded by some refluent financial wave, and all its benevolent enterprises wrecked. The principles which apply to a local church, apply with far greater force to missions, which are highly organized church work, prosecuted at a distance from the base of supplies, and requiring a high degree of regularity and system. Mission estimates for appropriation are made on the basis of actual needs. No brick can be removed, without weakening and endangering the arch. If retrenchment is ordered, then preaching tours must stop. If preaching tours stop, the progress of the Gospel stops with them. The little flocks already gathered may be dispersed or devoured by hungry wolves in sheeps' clothing. If retrenchment is ordered, the native helpers, trained with so much care and patience, must be dismissed. This is to cripple the right arm of missions, to set adrift the oars, when the sea is rough and the wind high.

### WORK, OURS.—RESULTS, GODS.

In the German mission among the Kols in India, the missionaries toiled five years, and saw obsolutely no results. Not one Kol had shown the least susceptibility. The missionaries began to lose courage, and wrote to Pastor Gossner who sent them out, for permission to abandon such a fruitless field. He replied that it was not their business

to want to see fruits. They were sent to preach the Gospel to the Kols, and they must continue to do so, whether that people would hear or not. So the missionaries persevered, and at the end of seventeen years there were only 522 baptized. But at the end of twenty years there were 2,100; in 1871, 4,700; and in 1875, 7,500. At last they had struck the hidden springs. Brethren, let us not be weary in well doing, *for in due season we shall reap, if we faint not.*

# FAMILY CIRCLE.

## A STORY WITHIN A STORY,

BY MARY MORRISON.

"There, Missy Leda," said little Rose Stever to her nurse, "I have put in all the pebbles, and made all the letters."

"And when your mamma comes home to-morrow, we will bring her down to see it."

"Won't the tide come up and wash it all away?" asked Rose.

"No; I think not. You have made the letters deep in the sand, and filled in the pebbles beautifully. I can read every one: THE LORD IS MY SHEPHERD."

And "Missy Leda" took Rose by the hand, and led her back home to the cottage beyond the cliffs. And the sun came out and made the pebbles gleam, the sand birds ran over them, and the blue waves below rolled up their shining foam.

Tom Locker was a New York street-boy. He could not remember either father or mother, home or friends. A newsboy, though, had once trusted him for the value of twenty papers. That was all that Tom Locker had ever known of friendship. He earned his daily bread by selling papers and blacking boots. His clothes he begged, and his lodgings were wherever a box, barrel or doorstep seemed sufficiently out of range of the policemen.

A good thing happened to Tom one day. The city missionary asked him to black his boots.

"Will you tell me your name?" he said to Tom.

"Humpty Dumpty," answered the boy.

"Ah? Curious name, rather! But never mind about that. Will you come to our mission school next Sunday, and see our pictures, and hear some music?"

"Dunno," said Tom, giving a little harder turn to his brush. "How much are the tickets?"

"No tickets, free to all!" and then he told him the street and number, and time for service.

"If there's no tickets, I'm afraid there's some catch about it," said Tom.

"No, no catch; only to make bad boys good; unhappy ones happy."

"Oh, that's the dodge, is it?" said Tom. "I don't know's I'm very bad, or very unhappy; but I like music first-rate, especially if it don't cost nothin'. Do they have real jolly tunes like 'Where, oh where, can my little dog be?' or is it like the theatre, with the big brass swell?"

"It's not like either, Humpty. You must come and see. Will you?"

"I guess I will; but don't call me Humpty before the boys, if I come. My name's Tom Locker."

So fell the seed by the wayside.

The following Sunday Tom went to the mission school and was put in a large class. The lesson for the day was "The Good Shepherd." A class of little girls wrote "The Lord is my Shepherd" with white carnations in an evergreen background. Tom was delighted and filled with wonder.

After the school was over, the missionary said to him, "I hope you liked it, Tom?"

"Oh yes, sir; but you're sure 't ain't

all a humbug to make something sell, though, ain't you?"

The kind man sat down there by Tom's side and explained it all to him as clearly as he could, and Tom promised to come again; but he never saw him there afterwards. And the sower thought the seed was lost. The fact was, Tom got "drawn in" by some sailors to go on a whaling voyage. They made him drink until he was stupid, and when he came to himself he was very sick, far out at sea. He learned to drink and gamble as hard as any of the older ones. He forgot all about what he had learned in the mission meeting, and even entered into a plot with some other sailors to run away at the next port. He didn't find out that it was a scheme to get rid of him, until he found himself all alone on the sands, and saw his ship sailing far away in the misty distance, its top-mast just red with the light of the setting sun. Tired, sick and hungry Tom wandered without aim along the shore. Suddenly he stopped. There, at his feet, lay a curious writing. It had evidently been made only a short time, for a high tide would wash it away. He knelt in the sand and slowly spelt it out; "T-H-E L-O-R-D I-S M-Y S-H-E-P-H-E-R-D." Then, for almost the first time, the mission service in New York came back to his mind. Untaught and superstitious, he thought the writing to be of more than human origin, and fell upon his face before the Lord, and cried,—

"Have mercy on poor Tom, who went and forgot all about the Lord, his Shepherd!"

As he arose from his seat in the glimmering of the moonbeams, he saw another ship steering toward the harbor! To his joy, it bore the stars and stripes. Ah! the sight of one's flag on a foreign shore! Tom's prayer was heard, and he was taken in by a Christian captain on his homeward bound trip.

The next morning Rose went down with her papa, who was the consul, and her mamma and "Missy Leda," to look at the printing on the beach.

"I did it so beautifully, mamma. Missy Leda said so"

A moment after, a sorrowful face, wet with tears, looked down upon the scattered pebbles on the beach.

"Oh, dear, they are all gone, mamma, and nobody saw them!"—*Congregationalist.*

## PRAYERS IN A CART.

The Rev. Mr. Spurgeon tells this story: A poor man who had a large family, gave them a very comfortable support while he was in health. But he broke his leg, and was laid up for some weeks. As he would be for some time destitute of the means of grace, it was proposed to hold a prayer-meeting at his house. The meeting was led by Deacon Brown. A loud knock at the door interrupted service. A tall, lank, blue frocked youngster stood at the door, with an ox-goad in his hand, and asked to see Deacon Brown.

"Father could not attend this meeting," he said, "but he sent his prayers, and they are out in the cart."

They were brought in, in the shape of potatoes, beef, pork and corn. The meeting broke up without the benediction.

Many who pray would do well, we fancy, sometimes to send their prayers in such a way.—*Christian Recorder.*

## A THOUGHT.

BY JULIA M. POTT.

As a child walking by its mother's side,
Letting her loving hand its footsteps guide.
Oft stumbles and perchance would fall at last.
Did not her tightening fingers hold him fast,
So would I walk along this world of strife,
Holding my Saviour's hand through all my life.
And should my own grow feeble in its grasp,
How sweet to feel that stronger is His clasp,
As with each fall I come myself to doubt,
Clinging the firmer to that hand stretched out,
And learning soon its tender touch to know,
Tightening my hold and never letting go.

*Christian Intelligencer.*

# OUR SUNDAY-SCHOOL LETTER.

[ORIGINAL.]

**To be read to the School and in the Missionary Concert.**

*From a Talladega Teacher.*

DEAR FRIENDS:

I often think the children of the North, whose mothers are able to send them to school during the week, and to the Sunday-school on the Sabbath, know very little of the way that some of the children of the South get their privileges—how dearly they are bought, and how much they prize them. For a long time I have been teaching the black boys and girls of the South. I have seen many of them struggling, year after year, against trials and hardships that would discourage hearts less brave than theirs, that they might go to school, too often the one bright spot in their lives.

Five years ago there came to my school a little boy whose father was dead: he lived with his mother a mile and a half distant. He studied so hard, made such good progress, and was so well behaved, that I grew to be quite interested in him. During the year he became a Christian and united with our church. The little fellow managed to keep himself in school several months a year for four years, working in a brick-yard during the Summer to obtain money to pay for his clothing, books and tuition for the next session. But last year, "hard times," which has troubled so many persons, found him out, and he could not attend school. Not willing to give up his efforts for an education, he applied to the Principal for a chance to work for his books and tuition. With the old pants and a new coat on, his smiling, happy face was one to weleome me back to my school room.

All Winter the little fellow rose when "the college bell" rang at 5 o'clock, and while his mother was preparing the breakfast, he brought fuel from the woods, and water from a neighbor's well, to use during the day. After breakfast he went to the college to get rooms in order for school. At the close of school he swept the rooms, and then went home to assist his mother. In my school prayer-meeting his voice was often heard in prayer. Without knowing that he would soon be obliged to leave school for want of clothing, until his mother afterward told me, I providentially gave him a pair of pants and a vest, from a box which some kind friends sent to me.

Then there was my little Lewis, whom we all loved, one of my faithful ones. There came a day when he could not pay his tuition, because his mother could not collect the money due her. He stayed from school that day, and took his two pet goats down town to sell that he might get the money. I knew it was hard for his affectionate heart to give up his pets, but he loved his school so well, that to give *that* up was still harder.

Another of my pupils, who could attend school only two weeks last year, wished for a broken arm, that he might not be able to work, and thus free to study.

Minda, an orphan, has kept herself in school most of the time for five years, by hard work, both during vacation and term time.

These are a few of the *many* cases that I could tell you of, if I were with you. I hope you will never feel that what you give to aid the work for these children is lost.

If you are not already tired, I would like to give you a little sketch of a good, old colored man, by name

BILLY WILLIAMS.

When I was teaching on a

Georgian rice plantation in 1866, connected with our work was a servant of God named Billy Williams. Possessed of a naturally loving heart, which had early been given to the Saviour, that *black* body was indeed "a temple of God," and the *light* of salvation shone forth from the *dark* face. In all the trials and hardships at "Geechee," Billy was our firm, devoted friend. Often at the close of a hard day's work in the rice field, he would come around to our home to bring a little gift of rice or eggs, which was *all* he had, and to inquire if we needed anything. Saturday night he would say to the men who lived at "the quarters," "Boys, de teachers need some wood." They would shoulder their axes, go to the woods, and we were supplied.

Once when we had no bed to lie on, and could only roll ourselves in blankets and rest (?) our tired bodies on the floor, Billy came to our relief as usual, at 8.30, P. M., bringing a bundle of rice straw on his back. Miss D. inquired, "Billy, why did you bring that straw?" He answered, "My min' tol' me to bring it. an' my min' neber tol' me wrong yet."

Early one Saturday morning, Billy started to walk to Savannah on the railroad, a distance of ten miles through the woods. He had with him a little money which the church had contributed to buy medicine and food for the sick and aged, and a still smaller sum which he could call *his own*. After walking a short distance, the thought "What if I should meet a robber!" came to him. Dropping on his knees, he asked God to care for him and the money, then fearlessly walked on. When a few miles from Savannah, three men armed with pistol, ax and club, rushed upon him from the woods, demanding his money. Full of faith, Billy replied, "You can't hab my money. I ask de Lor' to take care ob it, an' he ain't gwine to let you hab it!" The robbers fled, and he went on his way. While relating the adventure to some friends in Savannah, two of the robbers came along and were arrested. Billy said to them, "Boys, I ask de Lor' not to let you escape, an' he's brought you right to me."

# RECEIPTS

## FOR SEPTEMBER, 1876.

### MAINE, $187.

| | |
|---|---|
| Alfred. Mrs. J. H. Appleton | 4 00 |
| Auburn. M. W | 1 00 |
| Bangor. "A Friend" | 50 00 |
| Bethel. Second Cong. Sab. Sch | 13 50 |
| Cumberland, Cong. Ch. and Soc | 21 00 |
| Ellsworth. Mrs. L. T. Phelps | 10 00 |
| Falmouth. Second Cong. Ch. and Soc | 17 25 |
| Foxcroft. Rev. A. L | 1 00 |
| Otisfield. Cong. Soc | 5 00 |
| Oxford. Giles Shurtleff | 5 00 |
| Waterford. Rev. J. A. Douglass $20. *for African M.* and in part to const. WILLIAM DOUGLASS, L. M., "H. E. D." $5 | 25 00 |
| Wells. "Friend" | 5 00 |
| Winterport. Dr. Ezra Manter | 23 00 |
| York. Second Cong. Ch. and Soc | 6 25 |

### NEW HAMPSHIRE, $308.33.

| | |
|---|---|
| Attleborough. Second Cong. Sab. Sch | 16 07 |
| Bristol. Cong. Ch | 1 48 |
| Concord. Alma J. Herbert | 10 00 |
| Epping. Enoch Pearson | 2 00 |
| Fitzwilliam. Mr. and Mrs. Samuel Hill | 5 00 |
| Francestown. A. Fisher $3., Lucy Patch $2., | 5 00 |
| Goffstown. Cong. Ch. and Soc. $25.52 and Sab. Sch. $10 | 35 52 |
| Lebanon. Miss M. L. Choate and Mrs. A. M. Baldwin | 5 00 |
| Littleton. Mrs. I. Parker | 5 00 |
| Mason. Cong. Ch | 9 00 |
| Pelham. Cong. Ch. and Soc | 42 50 |
| Peterborough. "A Friend" | 5 00 |
| Plaistow. Mrs. Betsey Bartlett | 50 00 |
| Rindge. Cong. Ch and Soc | 5 20 |
| Temple. Cong. Sab. Sch | 35 28 |
| Tilton and Northfield. Cong. Ch. and Soc. | 40 00 |
| West Lebanon. Cong. Ch | 30 28 |
| Wentworth. Ephraim Cook $5.12, Cong. Ch. and Soc. 88c | 6 00 |

### VERMONT, $316.97.

| | |
|---|---|
| Barnet. Cong. Ch. and Soc | 29 54 |
| Barton. Cong. Ch. and Soc | 10 00 |
| Bethel. Cong. Ch. and Soc | 11 56 |
| Bradford. Rev. S. McKeen | 10 00 |
| Cabot. Cong. Ch. and Soc. (ad'l.) | 2 00 |
| Cambridge. Jesse Mudgett | 3 00 |
| Cornwall. Cong. Ch. and Soc | 27 35 |
| Enosburgh First Cong. Ch | 27 25 |
| Fairfield. By Dea. H. Northrop | 7 50 |
| Granby and Victory. Cong. Ch. and Soc. | 2 50 |
| Jericho. Second Cong. Ch. and Soc | 10 35 |
| Rochester. Cong. Ch | 21 00 |
| Roxbury. Cong. Ch. and Soc. bal. to const. WILBUR F. EDWARDS and CHAS. P. LEONARD, L. M's | 18 00 |
| Sheldon. Cong. Ch. and Soc | 10 00 |
| Springfield. Cong. Ch. and Soc | 60 37 |
| Vershire. L. E. R | 1 00 |
| West Brattleborough. Cong. Ch. and Soc. | 10 55 |
| Williston. Ezbon Sanford | 10 00 |
| Windham. Cong. Ch. and Soc | 8 00 |
| Woodstock. Cong. Sab. Sch., *for a Teacher* | 37 00 |

### MASSACHUSETTS, $3,754.78.

| | |
|---|---|
| Amesbury. ESTATE of Mrs. Eunice Griffin, by Geo. Turner | 471 37 |
| Amesbury and Salisbury. Union E. Ch. and Soc | 17 01 |
| Amesbury and Salisbury Mills. Village Cong. Ch. and Soc | 1 75 |
| Amherst. "A Friend" $100., "A Friend" $3., G. C. Munsell $2., "A Friend" 50c. | 105 50 |
| Ashburnham. Marshall Wetherbee | 5 00 |
| Ashfield. Henry Taylor, (family gift) $5., Edwin Williams $5 | 10 00 |
| Bedford. Women's Cent. Soc | 19 36 |
| Berkley. Abijah Hathaway | 20 00 |
| Berlin. Miss R. Whitcomb | 5 00 |
| Bernardston. Cong. Ch | 4 00 |
| Boston. Second Dorchester Ch. and Soc. $589.32—"M." $100., *for the suffering from* | |

*yellow fever*—Highland Cong. Ch. and Soc $63.64, Cash, $4.,..... 756 96
Boxford. "A Friend" to const. MRS. E.L. SAWYER, L. M..... 30 00
Cambridgeport. Ladies' Aux. of Pilgrim Cong.Ch.$28.,A member of Pilgrim Cong. Ch. $5..... 33 00
Canton. Evan. Cong. Ch. and Soc..... 50 00
Chelsea. First Cong. Ch. and Soc..... 47 63
Chicopee. Second Cong. Ch. and Soc..... 27 74
Concord. T. P. C..... 1 00
East Hampton. First Cong. Ch. and Soc. $89 74, First Cong. Sab. Sch. $30..... 119 74
East Weymouth. Rev. J. C. Halliday..... 5 00
Erving. Cong. Ch..... 1 00
Freetown. Mrs L. W Strong..... 10 00
Foxborough. Cong. Ch. and Soc..... 20 64
Hadley. Mrs. T. P. H..... 1 00
Harwichport. Leonard Robbins..... 10 00
Haverhill. G. Merrill..... 50 00
Haydenville. Cong. Ch. and Soc..... 8 52
Holyoke. First Cong. Ch. and Soc..... 6 26
Hopkinton. Mrs. P. J. Claflin..... 150 00
Lakeville. Cong. Sab. Sch..... 37 00
Lexington. Hancock Cong. Ch..... 10 00
Longmeadow. Gent's. Benev. Soc..... 16 60
Lowell. Mrs. W. B..... 2 00
Lynn. Central Cong. Ch. and Soc. $37.73, A member of First Cong. Ch. $10,..... 47 73
Marblehead. Third Cong. Ch. and Soc.... 31 50
Malden. Cong. Ch. and Soc..... 126 35
Mattapoisett. A. C..... 1 00
Medfield. Miss L. A. Dow $2. "A Friend" 50c..... 2 50
Monson. Cong. Ch. and Soc..... 24 60
Montague. Cong Ch..... 26 48
Monterey. Cong. Ch..... 9 50
Milford. Cong. Sab. Sch..... 40 00
New Bedford. "H. M. L."..... 50
Newburyport. Whitefield Cong. Ch..... 35 19
Newton Centre. First Cong. Ch. and Soc. 130 51
Newton Lower Falls. "A Friend," *for Hampton*..... 5 00
Northbridge. Mrs. Phebe S. Marsh..... 5 00
North Brookfield. Union Cong.Ch,and Soc. 81 75
North Beverly. Mrs. Rebecca Conant $10., Rev. E. W. Harrington $5.,..... 15 00
North Cambridge. North Ave. Cong. Ch. 100 00
Northfield. Cong. Ch..... 12 00
North Falmouth. Cong. Ch. and Soc..... 16 00
Northampton. "W."..... 100 00
North Middleborough. Cong. Ch. and Soc. 22 00
Norwood. "A Friend"..... 5 00
North Woburn. Cong. Ch. and Soc..... 13 00
Orange. Central Ev. Cong. Ch..... 7 77
Palmer. Second Cong. Ch. and Soc..... 10 00
Paxton. Cong. Ch. and Soc. $9.,Cong.Sab. Sch. $8..... 17 00
Pepperell. Evan. Cong. Ch. and Soc..... 14 56
Randolph. "H."..... 20 00
Rochdale. "S. P., a centennial thank-offering"..... 2 00
Quincy. Cong. Ch. and Soc., M. C. Coll .. 12 00
Sherborn. "A Friend"..... 2 00
South Amherst Cong. Ch. and Soc..... 6 00
South Framingham. Cong. Ch. and Soc. *for Chinese M.* (ad'l.)..... 50 00
South Hadley Falls. Cong. Ch. and Soc... 38 21
South Sudbury. Ladies Miss. Soc. Bbl. of C. and $2. *for Freight*..... 2 00
South Weymouth. Second Cong. Ch and Soc. $49.50, Ladies Miss. Circle $20.50, to const. MRS. EMILY T. STETSON and MISS HARRIET C. TORREY, L. M's..... 70 00
Stockbridge. Mrs Josiah Brewer..... 5 00
Springfield. North Cong. Ch. and Soc. $31.45, A. C. Hunt $5.,..... 36 45
Sturbridge. Cong. Ch. and Soc..... 43 76
Sunderland. Cong. Ch..... 23 50
Sutton. First Cong. Ch. and Soc..... 39 27
Taunton. Winslow Ch. and Soc. $49.72 Westville Cong. Sab. Sch. $14.,..... 63 72
Templeton. Trin. Cong. Sab. Sch..... 25 00
Townsend Harbor. "A Friend"..... 4 00
Uxbridge. Mrs. A. P. Lackey, Bbl. of C. *for Atlanta, Ga.*, Gentlemen $3 *for freight* 3 00
Webster. First Cong. Ch. and Soc..... 27 50
West Brookfield. First Cong. Ch. and Soc. $79.50, D. S. and A. Stebbins $10..... 89 50
Westfield. Mrs. H. O. Case..... 2 00
West Hampton. Cong. Ch. and Soc..... 21 80
West Newton. Second Cong. Ch. and Soc. 70 48
Weymouth and Braintree. Union Cong. Ch. bal. to const. REV. L H FRARY and MRS. LOUISE P. FRARY, L.M's..... 44 00
West Worthington. Mrs. Arunah Bartlett. 5 00
Whitinsville. Mrs. S. A. Dudley..... 5 00
Wilmington. Cong. Ch. and Soc..... 41 23
Worcester. Plymouth Ch. $19.34,S.A.Pratt $25., by Jonas White, Treas..... 44 43
—— "A Friend"..... 5 00

## RHODE ISLAND, $701 22.

Bristol. Cong. Ch. and Soc. (of which $500. from Mrs. Dewolf Rogers and Miss C. Dewolf)..... 531 26
Central Falls. Cong. Ch. and Soc..... 167 96
Providence. P. M. Edwards..... 2 00

## CONNECTICUT, $2,013.20.

Ashford. Cong. Ch..... 8 75
Berlin. Second Cong. Ch..... 23 85
Collinsville. Howard S. Collins $10., S. M. Codding and I. H. Bidwell $2. ea.,..... 14 00
Cromwell. Cong. Ch..... 40 00
Eastford. Cong. Ch..... 16 60
East Hampton. Mrs. A. H. Conklin..... 5 00
East Windsor. First Ch. and Soc. bal. to const. MRS. SARAH L. WELLS, L. M..... 27 50
Glastonbury. First Cong. Ch..... 87 15
Granby First Cong. Ch. and Soc..... 6 00
Guilford. Third Ch., "A Friend" $5..... 5 00
Haddam. Dr. M. C. H..... 1 00
Hadlyme. R. E. Hungerford $50., Jos. W. Hungerford $40., Mrs. Nancy Hungerford $10.—Cong Sab.Sch.$18.70 *for Selma, Ala.* 118 70
Hartford. Mrs. Ellery Hills $300., Miss Elizabeth Coolidge $60., South Cong.Ch. $75., John R. Lee, M.D. $50.,..... 485 00
Hebron. First Cong. Ch..... 11 62
Hockanum. Mrs. Edwin M. Roberts..... 5 00
Huntington N. T. and S. A. N. $1. ea.... 2 00
Mansfield Centre. —— —..... 41 00
Milford. Rev. Albert Biddle,Bbl. of C. *for Chattanooga, Tenn*..... .....
Middletown. "A few Friends," by Mrs. Anna H. Phillips, *for N. and C. Inst., Austin, Texas*, and to const. M. LOUISA HUBBARD, L. M..... 36 00
New Fairfield. Cong. Sab. Sch..... 5 00
New Haven. Piedmont Ch. $100., North Ch., "A Friend" $50., "A Friend" $20., Erwin Shelley $5., A. A. C 10c..... 175 10
New Hartford. North Cong. Ch..... 51 00
New London. Luther Miles..... 5 00
North Branford. Cong. Ch..... 30 00
North Guilford. "A Friend" $50., A. E. Bartlett $50..... 100 00
North Haven. Mrs.Alexis Painter to const. MRS. PERMELIA SMITH, MRS L. W. HOLMES and MISS ELIZABETH HUNTINGTON, L.M's 90 00
Plantsville. Cong. Ch..... 10 00
Roxbury. *for paper*..... 10
Salem. Cong. Ch..... 3 00
Saybrook. S. B. Dickinson..... 5 00
Simsbury. Calista C. Buell, deceased, by E. L. Robbins $50.,Mrs. M.H.Wilcox $2. 52 00
South Glastonbury. Cong. Ch..... 7 00
Stratford. 'D.P.O." $5. Edward Smith $2. H. B $1..... 8 00
Terryville. Cong. Sabbath School, $70. *for a pupil, Talladega C.*—C.B.Williams $5. 75 00
Thomaston. Cong. Ch. $73.81, W.E. B.50c. 74 31
Union. Rev. Samuel I. Curtiss..... 5 00
Wallingford. Cong. Ch. and Soc..... 47 00
Washington. "Friends," by Henry S.Nettleton $25.25, Mrs. Rebecca Hine $20.,... 45 25
Watertown. Cong. Ch. and Soc..... 111 41
West Hartford. "W."..... 10 00
West Haven. Cong. Ch. and Soc..... 47 00
West Winsted. Second Cong. Ch and Soc. 54 06
Wethersfield. Mrs. Mary D. McLean..... 5 00
Winsted. "Friends," *for Theo. students. Talladega C.*..... 20 00
—— "A Friend"..... 50 00

NEW YORK, $1.016.30.

Arcade. Cong. Ch..... 3 00
Aquebogue. Cong. Ch. and Soc. to const. SIMEON S. HAWKINS, L. M..... 32 00
Brentwood. Communion Set, val. $20., by E. F. Richardson.....
Brockton. H.M.Littlefield $10., O.M.Littlegeld $2..... 1 00
Camillus. Isaiah Wilcox..... 30 00
Canastota. I. W. S..... 1 00
Elma. Mrs. E. S. A. Bancroft..... 5 00
Fort Edward. W. F. Gunn..... 2 00
Gainesville. Mrs. Phebe Toan, by Wm. G. Conklin..... 10 00
Gerry. Mrs. Mary A G. Sears..... 128 36
Harris Hill. T. Hutchinson..... 5 00
Lake George. Presb. Ch..... 5 00
Little Genesee. Rev. Thomas B. Brown.. 10 00
Madison. Mrs. Risley by Rev. G. Hardy.. 5 00
Marcellus. A. R. and H. B. $1. ea., Others $3.. by Alfred Rockwell..... 5 00
Marion. Cong. Ch. (of which $16.25 bal. to const. M M. HESLOR, L. M.)..... 39 59
Martinsburgh. Mrs. Warren Arthur..... 2 00
Minetto. E. W. Huntington..... 25 00
Nelson. James L. Bishop..... 7 00
Norwich. Miss Mary Jennison..... 200 00
Oswego. Cong. Ch..... 19 75
Penn Yan. Mrs. D. B. Prosser..... 20 00
Pulaski. S. C..... 1 00
Silver Creek. Mrs. Eliza Lee $50. to const. REV. ALBERT BIGELOW, L. M., W. Chapman $50., Others $2..... 102 00
Southold. "A friend of the oppressed,"... 1 60
Rochester. Plymouth Cong. Ch..... 19 00
Williamsburg. "A Friend," by Rev. S. S. Jocelyn..... 20 00
Windsor. Jacob Woodruff $5., Rev. J. S. P. $1.,..... 6 00
——— "Deulos"..... 300 00

NEW JERSEY, $129.24.

Chester. First Cong. Ch..... 22 44
East Orange. Grove St. Cong. Ch..... 30 30
Paterson. Cong. Ch..... 26 50
Trenton. "F."..... 50 00

PENNSYLVANIA, $48.

Beatty. J. T. McL..... 1 00
Conneaut. First Cong. Ch..... 17 00
Philadelphia. Mrs. S. L. Chester..... 5 00
Providence. E. Weston..... 5 00
West Alexander. Robert Davidson..... 20 00

OHIO, $908.83.

Akron. Cong. Sab. Sch. $50., incorrectly ack. in Oct. number from Tallmadge.
Austinburg. L B. Austin..... 100 00
Barnes. G. McF..... 50
Berea. Cong. Ch..... 10 65
Brooklyn. Cong. Ch..... 2 40
Elyria. First Presb. Ch. $28.50,—Miss Emma King 2 Bbls. of C., *for Chattanooga, Tenn*..... 28 50
Chatham Centre. Cong. Ch. and S c..... 43 00
Cincinnati. Rent, *for the Poor in New Orleans*, $137.01, "A Friend" $5..... 142 01
Cleveland. Plymouth Cong. Ch. $49. (of which $25. from S. C. Smith) by Dr. M. L. Mead, Treas., Miss A. Walworth $20., Mrs. Geo. Worthington and T. P. Handy, $10. ea., ——— $10., ——— $10., "A Baptist Friend" $5, Miss S. Walworth $5.,.. 119 00
East Cleveland Euclid Av. Cong. Ch., *for Church building, Savannah, Ga*..... 40 00
Gustavus. Rev. S. J. Donaldson..... 3 00
Hudson. Miss Laura Rogers..... 3 00
Kingsville. M. Whiting..... 10 00
Madison. Mrs. W. H..... 1 00
Medina. First Cong. Ch. and Soc. to const. HON. F. R. LOOMIS, L. M..... 55 00
New London. Levi Kilborn $2., 3 Individuals $1. ea., Others $1.60..... 6 60
North Bloomfield C. J. S..... 1 00
Norwalk. Cong. Ch. $10.35, C.P.Wickham $5.. Miss Lucy A. Hagaman $2.50, J. and C. Kenan $2. Rev. A. N. $1..... 20 85
Oberlin. Second Cong. Ch. $12.23, J. B. Clarke $10., Dea. H. Reed $1., Mrs. S. K. Follett $5., Mrs. Andrews $2..... 30 23
Painesville. First Cong. Ch. $49.18 (of which $4.50 from Mrs. A. Morley, *for Straight U.*) C. R. Stone $5..... 54 18
Rockport. Cong. Ch..... 12 76
Savannah. John and J. Bebout $10., Wm. Bebout $5., Isaac Buchanan, James Park and J. S. Cubbison $3 ea., John R. Bailey, Wm. Greggs, John G. Brown, James Greggs, James Lawson, Mary Platt, J. A. Patterson, Jane Bremner and David Bebout $2. ea., Jenny and Walter Buchanan $2., Elizabeth and Geo. Mackie $2., John Gault $1 50, 24 Individuals $1.ea., Others $9.70,..... 81 20
Seville. L. W. Strong..... 10 00
Sulphur Springs. Sab. Sch., S. S. papers, *for Chattanooga, Tenn*..... 54 00
Tallmadge. First Cong. Ch..... 10 00
Toledo. Edson Allen $5. *for a Teacher Raleigh, N. C.*, "Centennial" $5,..... 10 00
Wakeman. Cong. Ch. and Sab. Sch. to const. REV. C.C. CREGAN, L. M..... 30 00
West Andover. L. L. Coleman to const. REV. H. B. ROBERTS, L M..... 30 00
West Cleveland. Mrs. M. and M. B. C. $1. ea., ——— 50c..... 2 50
Westerville. Cong. Ch..... 7 45

INDIANA, $5.

Crawfordsville Rev. H.H. Benson..... 5 00

ILLINOIS, $6,453.43.

Avon. Mrs. C. Woods $3., "A Friend" $2,. 5 00
Byron. A. A. Johnston..... 2 00
Bristol. Mrs H. S. Colton..... 2 00
Chicago. Union Park Ch. $102 50, H. Z. Culver $100., Nathaniel Horton $25., Bethany Cong. Ch. $8.15, Miss Carrie Moulton $5., Mrs. R. A. W. $1., J. H. McMillan $20., J. W. Porter $10.,..... 271 65
Crystal Lake. ESTATE of C. F. Dike by S. L. Herrick and Mrs. C. F. Dike, Executors, 5,000 00
Dover. Cong. Ch..... 27 00
Downers Grove. Cong. Ch..... 11 00
Dwight. J. C. Hetzel..... 25 00
Elgin. Cong. Ch..... 18 50
Forest. Collected by Mrs. E. S. Knight... 3 35
Galesburg. ESTATE of Warren C. Willard (Rent) by Prof. T. R. Willard..... 16 00
Genoa. Mrs. M. W. W..... 50
Godfrey. Rev. Wm. T Savage..... 25 00
Harvard. Union Sab. Sch..... 11 78
Homer. Cong Ch..... 8 44
Lamoille. Cong. Ch. bal. to const. REV L. F. BICKFORD, L. M..... 25 00
Lockport. Cong. Ch..... 22 09
Lyndon. Daniel T. Millikan $5.. Others $3., J. M. H. $1..... 9 00
Marshall. Ladies Miss. Soc. of Cong. Ch. 4 00
Moline. Cyrus Pitts..... 10 00
Morrison. Rev. E. G. Smith..... 5 00
Naperville. A. A. Smith and family..... 8 00
Odell Cong. Ch..... 28 10
Payson. Julia D. Hunter..... 5 00
Peoria. First Cong. Ch..... 180 00
Port Byron. A. T. Hollister..... 5 00
Princeton. Mrs. P. B. Corss $15, "H. N. M." $5., Cong. Sab. Sch. $1.90..... 21 90
Quincy. Joshua Perry $20., R. McComb $2., 22 00
Rochelle. Chas. F. Holcombe..... 5 00
Rockford. First Cong. Ch. $50.32, Thomas D. Robertson $20..... 70 32
Rockvale. Mr. F..... 1 00
Shirland. Cong. Sab. Sch..... 7 00
Solon Mills. R. R. Crosby..... 3 00
Streator. Samuel Plumb..... 500 00
Toulon. Cong. Ch..... 27 75
Turner Junction. Cong. Ch..... 5 10
Waverly First Cong. Sab. Sch..... 20 00
Wethersfield. H. E. Kellogg..... 5 00
Wheaton. First Ch. of Christ (ad'l.) $18 45, Rev. H. L. Cobb $10.,..... 28 45
Willemette. Cong. Ch..... 7 50
——— A. M..... 1 00

MICHIGAN, $348.67.

Adair. Henry Topping ..... 5 00
Battle Creek. Dr. J. B. Chapin and Wife. 3 00
Benzonia. "Friends," ..... 15 00
Dexter. "The widow's mite" ..... 10 00
Dorr. Cong. Ch ..... 6 00
Edwardsburgh. First Cong. Ch ..... 25 00
Fairfield. J. L. D ..... 1 00
Flint. S. M, C., *for the Debt* ..... 1 00
Galesburgh P. H. Whitford ..... 50 00
Hillsdale. John W. Ford ..... 2 00
Hubbardstown. Cong. Sab. Sch ..... 3 00
Jackson. First Cong. Ch ..... 57 50
Kalamo. Mrs. J. F. B ..... 1 00
Lansing. C. B. Stebbins ..... 15 00
Olivet. First Cong. Ch. $32.17– S. F. Drury, $10. *for Straight U.*, P. A. Stone $5.... 47 17
Richland S. Mills and J. Buel $5. ea., Others $3 ..... 13 00
Saint Johns. Cong. Ch ..... 10 50
Sparta Centre. Rev. E. W. N ..... 50
Unadilla. W. S. Bird and Wife ..... 20 00
Union City. "A Friend" $5., Andrew Lucas and family $5 ..... 10 00
Vermontville. First Cong. Ch. and Soc.. 27 00
Wheatland. First Cong. Ch ..... 16 00
White Lake. Robert Garner ..... 10 00

WISCONSIN, $203.34.

Alderly. Mrs E. Hubbard ..... 5 00
Brant. E. W. and M. B. Scott ..... 5 00
Beloit. "A Friend" $25.—Second Cong. Sab. Sch. $3. *for a student, Fisk U.* ..... 28 00
De Sota. Cong. Ch ..... 5 00
Elkhorn. Mrs. Maria C Hand to const. CHARLES O. HAND, L. M ..... 30 00
Emerald Grove. Cong. Ch ..... 2 00
East Troy. Cong. Ch ..... 6 30
Fox Lake. Cong. Ch ..... 10 00
Fulton. Cong. Ch ..... 10 00
Grand Rapids. Cong. Ch ..... 6 00
Lafayette. Cong. Ch ..... 4 50
Mazomanie. Rev. M. M. Martin ..... 10 00
Menomonie. John H. Knapp ..... 20 00
Orion. Pleasant Hill Ch ..... 5 00
Plymouth. Cong. Ch ..... 3 00
Princeton. Cong. Ch ..... 2 00
Racine. Cong. Ch ..... 3 21
Ripon. "A. L. M." ..... 25 00
River Falls. Mr. and Mrs. J. Barnett ..... 2 00
Sun Prairie. Cong. Soc ..... 3 00
Whitewater. E. Goodhue ..... 2 00
Watertown. Cong. Ch ..... 14 33

IOWA, $288.24.

Almoral Individuals ..... 3 10
Ames. Cong Ch ..... 17 00
Burlington. Mrs. Hannah Everall ..... 5 00
Chester. Cong. Ch ..... 21 00
Earlville. Cong. Ch. $2.67, G. H. Morisey $3., L E. Hersey $2., Mrs. L. A. Randal and Others $2.50 ..... 10 17
Dubuque. Mrs. C. C. Rogers ..... 10 50
Fort Madison. Miss Frances Sawyer ..... 2 00
Gilman. Cong. Ch. Mon. Coll ..... 5 00
Glenwood. L. S. Williams ..... 9 00
Grinnell. Cong. Ch ..... 16 00
Humboldt. L. K. L. and Mrs. A. E. W. L. $1. ea., Mrs. L. A. W. 50c ..... 2 50
Keokuk. "Signature" ..... 5 00
Le Claire. Mrs. N. Crawford ..... 5 00
Le Grand. Mrs. Rachel Craig ..... 5 00
Marion. Cong. Ch. $48.50, J. B. Scott $5.. 53 50
McGregor. Women's Miss'y. Soc ..... 25 27
Newton. Union Sab. Sch ..... 5 80
Ogden. ——*for Mag* ..... 25
Osage. Women's Miss. Soc. $8., Cong. Ch. $5 ..... 13 00
Sioux City. First Cong. Ch ..... 14 15
Vinton. Joseph Young ..... 5 00
Waltham. Wm. Mason ..... 5 00
Tabor. Cong. Ch ..... 50 00

MINNESOTA, $112.65.

Afton. Cong. Ch ..... 3 00
Clear Water. Cong. Ch ..... 7 86
East Minneapolis. First Cong.Ch.and Soc. 19 99
Lake City. J. P ..... 1 00
Minneapolis. Plymouth Ch. $24.31, Second Cong. Ch. $5.80 ..... 30 11
Owatona. First Cong. Ch ..... 5 75
Rose Creek. Cong. Ch ..... 2 00
Sauk Centre. First Cong. Ch ..... 5 00
Winnebago Agency. Rev.R. S. Armstrong 5 00
Winona First Cong. Ch ..... 29 44
Worthington. Rev. H. B. Tuttle ..... 4 00

KANSAS, $48.87.

Burlington. Mrs. M. M. Cleaveland ..... 10 00
Hill Spring. Cong. Ch ..... 2 12
Junction City. J. Jacobus ..... 2 00
Meriden. Jared Rutty ..... 10 00
Mound City. Cong. Ch ..... 7 65
Osawatomie. Cong. Ch ..... 10 00
Vienna. Cong. Ch ..... 7 10

NEBRASKA, $10.

Nebraska City. Women's Miss. Soc. of First Cong. Ch. $3., "A few Friends," $5. 8 00
Strahmburg. Pilgrim Ch ..... 2 00

COLORADO, $5.

Colorado Springs. Miss Frances S. Rouse 5 00

DAKOTA, $4.

Yankton. "Two Life-members," *for Atlanta U.* ..... 4 00

MARYLAND, $5.

Baltimore. W. K. Carson ..... 5 00

KENTUCKY, $5.

Berea. Rev. J. A. R. Rogers ..... 5 00

TENNESSEE, $77.

Chattanooga. Mrs. D. W. S ..... 1 00
Memphis. Second Cong. Ch ..... 75 00
Nashville. Mrs. E. P. G ..... 1 00

GEORGIA, $285.85.

Atlanta. First Cong. Ch ..... 30 70
Savannah. Rent $150. Friends of Cong. Ch. $105.15 ..... 255 15

ALABAMA, $893.90.

Mobile. Cong. Ch ..... 15 90
Montgomery. Pub. Sch. Fund $800. (less $4.) ..... 796 00
Talladega. Chas Dunning $50,—Rev. W. G. Marts $32. *for Students, Talladega C.* 82 00

LOUISIANA. $150.50.

New Orleans. Central Ch. $150., Rev. W. S. A. 50c. for *Mag* ..... 150 50

—— $23.

Shelburn. —— ..... 3 00
—— "A live man, and a true lover of our whole country," ..... 10 00
—— —— ..... 10 00

INCOME FUND, $1,173.62.

ESTATE of Rev. Chas. Avery, *for Mendi M.* 1,173 62

DOMINION OF CANADA, $52.10.

Montreal. Dr. Wilkes $7., Miss C. and C. McA. $1. ea., Others $3.25, Premium $1.10, 13 35
Quebec. "S. R. B." ..... 10 00
Sherbrooke. Rev. A. Duff ..... 5 00
Union. Nathan Taylor ..... 23 75

WEST INDIES, $64.

Jamaica. Mission Churches, by Rev. J. Thompson ..... 64 00

ENGLAND, $554.56.

London. Freedmen's Missions Aid Soc. £105.11s.3d, (of which £5 *for medical student, Howard U.*) ..... 554 56

Total, $20,147 60

Total from Oct. 1st. 1875 to Oct. 1st 1876 ..... $188,116 65

WM. E. WHITING,
*Asst. Treas.*